

## FISHERS AND OMENS.

## ODD SUPERSTITIONS FROM ALL OVER THE WORLD.

Incidents and Persons That Are Considered Unlucky by the Fishermen of the Sea—Some Quaint Notions That Were Held by the Ancients.

One of the commonest of superstitions among fishermen is the alleged ill luck caused by woman. In the Isle of Skye if a woman crosses the water in course of the fishing the luck is doomed. At Flamborough, England, if a woman happens to enter a cottage when the men are preparing their lines she is not allowed to depart until she has knelt down and repeated the Lord's Prayer. In Lapland the fishermen avoid spreading their captured fish on that part of the shore frequented by women, as the next expedition would be a failure.

On many parts of the coast of England it is considered most unlucky for a woman to walk over the nets or any of the fishing tackle, although women take an active part in collecting bait. Some of the English herring fishermen have an idea that by beating their wives they can draw the fish in. In the Hawaiian Islands after the fishermen have prepared the lau melomelo (a billet of wood used as a decoy) with the proper incantations care is taken that a woman does not step over it or enter the canoe in which it is placed, as in that event the decoy would lose its power, and the kahuna (sorcerer) would have to go through the operation again.

The influence of the minister is hardly less adverse than that of women, and the practices noted as connected with the ill omen of feminine interference apply also to the clergy. The herring are said to have all left one part of the Irish coast because they heard the new parson say he was going to the fishery, and in Lapland and on the coasts thereof fish are never looked for where a church is in sight. On the coast of Lancashire, England, the fishermen have a custom of setting sail on Sunday. A clergyman of the town once prayed against this breach of the Lord's day, as he called it; but, to neutralize his prayers, the fishermen made a small image of rays and piously burned the parson in effigy.

The avoidance of the neighborhood of churches referred to is accounted for by the fishermen's belief in the great quickness of hearing of fishes. In Sweden, for instance, the church bells are not rung in the beam season, lest the fish should take fright, and where the pichard are fished the people are no less careful of their sensitiveness to sound.

The Romans believed that the serrated spine on the tail of the sting ray was so venomous as to be capable of causing injury to even vegetable and mineral substances, trees losing their verdure and even rocks being affected. They also considered it bad luck if a person with a love or lawsuit on hand met a remora (sucking fish) when bathing. Albertus Magnus advised a suitor in a law case to place a perch under his arm and the judge would thereupon become his friend.

When they catch certain species of flat fish the Finns make the sign of the cross. The Irish will not eat the skate, sometimes called the maid, because it is supposed to bear a questionable resemblance to some of the grotesque medieval delineations of the Virgin Mary. The Dutch fishermen believe that they can discern the image of the Virgin in each scale of the drum, and the Swedish fishermen believe that the pike turns its head toward the shore on St. Gregory's day, March 12.

The origin of certain species of fishes are to be accounted for in various ways. When the Brittany fishermen happened to catch the lotte they threw them back into the water, as they were supposed to turn into eels. In parts of England eels are supposed to be bred from dew in the months of May and June or in other sections from the hairs of horses or kine which drop into cart ruts or into drinking troughs and springs and there quicken after rain.

This latter superstition is widely prevalent in this country. The ancients supposed that eels were engendered of mud or that when tired of living they rubbed themselves against the rocks, and from the detritus issued a new breed, while still others believed they came from the carcasses of animals. Soles, according to the French fishermen, are bred from prawns. The English fishermen think that the pike is begotten by the west wind, while the gudgeon is believed to be generated from the brains of horses.

Burn the teeth of fish you catch, or your luck will be bad next day. Pigs found in church make good fish hooks. In Scotland a quarrel on the beach, if blood is drawn, will drive the herring from the coast for the rest of the season. In Sweden stolen tackle is lucky. In north Germany herrings eaten on New Year's day bring luck all the year through. To witness the plunge of a pike before noon was considered an unlucky omen in Bohemia. In New England if you catch a fish you don't care to keep don't throw it back into the water until you have finished. If you throw it in before it will tell all the other fish what you are doing, and no more will bite.

The Hawaiian fishermen sometimes prepare a bait from the flesh of the octopus and the juice from the blossom of the Hima plant. An exact number of flowers is always used, as the fishermen believe that if an odd number were employed the bait would have no power.

Many of the English fishermen will not put to sea if any one mentions a pig, while they are battling their lines. Should they meet a hare on the way to their boats they will give up fishing for the day. In Scotland the salmon is equally unmentionable and is alluded

to only as so-and-so's fish. Usually it receives for a pseudonym the name of the tax collector of the nearest village, as he is generally the one least liked.

In the Hawaiian Islands when the fishermen are ready to embark they are greatly exasperated should a person come along and stand idly gazing at them with his hands behind him, as they believe it gives them bad luck. The ear bones or otoliths, of the lake drum are often carried as amulets by the negro fishermen and others of the south and are also prized by the boys of Wisconsin and elsewhere in the west who call them "lucky stones," perhaps in allusion to the fact that they are marked by a figure which resembles the letter L. The New England fishermen carry a lucky bone which they find in the head of the cod fish. It is shell-like and narrow, with a length of threefourths of an inch. The edge is notched, while the color is a pearly white. Many of them consider it a good plan to carry two bones, as that will make their luck doubly sure, but they both should be from the head of the same fish.

In the Hawaiian Islands the appearance of the uul, a small flat fish which visits the islands only occasionally, is regarded as a sure precursor of the death of a high chief or one of the royal family.

The ancients supposed that the seal enjoyed immunity from lightning, and among those who borrowed the protection of its skin was the Emperor Augustus, who always wore a belt of seal fur. The idea arose from the fancy that the seal sleeps most profoundly in thunderstorms. The crab was believed by the ancients to grow only during the waxing of the moon, and this is still a current belief, the writer having found it in various parts of this country, particularly in Alaska. This seems to have more foundation than the belief that in thunderstorms lobsters cast their large cutting claws. The brain of the carp was supposed by the ancients to grow and diminish as the moon waxed and waned. Pearls were supposed to be sea dew which the oyster drank in and by some mystic chemistry transformed into gems, which were soft until the sun shone on them, and then they hardened. It was supposed that on cloudy nights the oyster secreted dark pearls and on moonlight nights clear white pearls.

The Japanese fishermen rarely if ever utilize the turtles taken in their nets, but, writing some characters on their backs, turn them loose. It is believed that a turtle so treated will guide the fisherman back to land should he ever be lost at sea.—New York Tribune.

**His One Shot.**  
Colonel Evans in his book on California speaks of "buck fever" as being one of the most violent diseases which ever attacked the human system. It has been the undoing of many an experienced hunter, but in the case of a farmer in Illinois named Wheeler had never fired a gun. One winter, however, he heard so much talk about the sport of hunting that his ambition became excited, and, borrowing a gun, he started out. When he came back he brought a magnificent buck, shot by himself square in the middle of the forehead. He said little about his achievement, but got the credit of being a crack shot, a reputation which, although he went hunting no more, he held for several years.

Then one day he told his story and lost his name as a sportsman. He had seen a doe drinking out of a creek at the foot of a bluff about twenty feet high. With wild excitement he got his gun to his shoulder, shut his eyes, set his teeth and pulled the trigger. To his astonishment he saw the doe bound away unhurt, while at the same time a glorious buck pitched headlong from the bluff into the creek, stone dead.

The buck had been looking down at the doe, and Wheeler had not seen him at all, but his shaking gun sent its shot on a fatal, although unintended, errand.

**Making Sparrows White.**  
The Japanese are ruthless in their "chasing" with the nature. If they decide that they want a bird or an animal of a certain shape or color they set about manufacturing the article, so to speak, by the exercise of exceedingly clever ingenuity and untiring patience. Here, for example, is how the white sparrows are produced: They select a pair of grayish birds and keep them in a white cage in a white room, where they are attended by a person dressed in white. The mental effect on a series of generations of birds results in completely white birds. They breed the domestic cock with enormously long tails after the same principle. They first select a bird with a good tail, giving him a very high perch to stand on; then with weights they drag the tail downward, carrying on the same system with the finest specimens of his descendants till a tail almost as long as a peacock's is produced at last.

**Yearly Picture Taking.**  
Some families make it a custom to visit the photographer's yearly, all going together to sit for portraits singly or in groups. It is a good custom, but has to be strictly observed or it may begin to be honored in the breach. One family permits no postponement of the yearly trip to the photo gallery. A day is set, and every one must go. There are no penalties for nonattendance at this family reunion before the camera, because there are no infringements of the rule. The custom began with this family many years ago, when the first baby came to it. Today it has a complete photographic record of family life for almost a generation. Some of the children are married and are now photographed with their own children, while dead has made vacancies in the later groups.—New York Press.

## BRUNSWICK STEW.

A Gastronomic Triumph With a National Reputation.

This celebrated stew originated in Brunswick county, Va., from which it takes its name—a county most famous in antebellum days for its perfect cuisine and gastronomic predilections. The originator was either Mr. Haskins or Mr. Stith, each claiming during a long life the distinction of having made the first stew and dying without a proper adjustment of the controversy. While made everywhere in the habitable globe, it is seldom made properly. It was introduced in Paris by Judge John T. Mason of Virginia. Only in Brunswick county is this stew so appetizing, so piquant in the seasoning to be found in all its perfection. To this remark of the writer made to a gentleman in the far south he replies: "The section of a Virginian suggests perfection in all things there, and the slow pace of the state ample time to arrive at it." The recipe is as follows: One of three kinds of meat is used—lamb, chicken or squirrel. If chicken, it is first parboiled, cut up as if to fry, the outer skin removed, then put on in hot water—plenty to cover it—a large onion cut fine, a large slice of middling meat cut fine; black and red pepper in abundance and salt. After cooking until the bones can be extracted, and hot water added if not enough, corn cut off the cob and tomatoes chopped fine are added, with half a pound of butter, more pepper and salt. Before serving add stale light breadcrumbs. Never add Irish potatoes or butter beans or any vegetable save corn and tomatoes. Serve in a tureen. It should be the consistency of thick soup and very highly seasoned. It is considered one of the finest of stews and has a national reputation.—Richmond Times.

**"Americanism."**  
"Fired out," commonly supposed to be an "Americanism," has been traced home to Shakespeare. In one of his sonnets he says:

Yet this shall I ne'er know, but live in doubt  
Till my mad angel fire my good one out.

"Say," as an exclamation to attract attention to the beginning of a remark, is common enough and not very elegant. At least so thought a school teacher who resolved to break his pupils of the habit of using it. A bright one quoted, however, this from "The Star Spangled Banner":

Oh, say, can you see?

If the American people sing "say" in the national hymn, say, why not say "Say?"

**A Different Proposition.**  
Mrs. Mark Bittin—What are your chickens worth today? New Boy—I don't dare tell you, ma'am. The boss says I must only tell what we're selling 'em for.

New York Announcement.  
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## NOTICE.

Notice is hereby given that the Board of Assessors have filed with the Town Clerk their report, and assessment of the assessments fixed by them for the year 1906, this day made, on the application of the undersigned administrator of said deceased, notice is hereby given to the creditors of said deceased to exhibit to the subscriber under oath or affirmation their claims and demands against the estate of said deceased, within nine months from this date, or they will be forever barred from prosecuting or recovering the same against the subscriber.

FREDERICK L. KELLEY, JR.  
May 29, 1906.  
Deceased.

**ESTATE OF JANE LAW, D.E.**  
FURNISH to the order of GEORGE E. RUSSELL, Surrogate of the County of Essex, this day made, on the application of the undersigned administrator of said deceased, notice is hereby given to the creditors of said deceased to exhibit to the subscriber under oath or affirmation their claims and demands against the estate of said deceased, within nine months from this date, or they will be forever barred from prosecuting or recovering the same against the subscriber.

DAVID OAKES.  
May 29, 1906.  
Deceased.

**ESTATE OF MARY A. ROBINSON, D.E.**  
FURNISH to the order of GEORGE E. RUSSELL, Surrogate of the County of Essex, this day made, on the application of the undersigned administrator of said deceased, notice is hereby given to the creditors of said deceased to exhibit to the subscriber under oath or affirmation their claims and demands against the estate of said deceased, within nine months from this date, or they will be forever barred from prosecuting or recovering the same against the subscriber.

HENRY T. ROBINSON.  
May 29, 1906.  
Deceased.

**NOTICE OF SETTLEMENT.**  
Notice is hereby given that the accounts of the subscriber, the executor of the last will and testament of LYMAN B. KENT, deceased, will be audited and settled by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex, on Tuesday, the thirty-first day of July next.

Dated June 11, 1906.  
JOHN C. KENT.  
EDWIN B. GOODSELL, Executor.

**Notice of Settlement.**  
Notice is hereby given that the accounts of the subscriber, the administrator of the estate of Rosanna Brower, deceased, will be audited and settled by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex, on Tuesday, the thirty-first day of July next.

Dated June 4, 1906.  
WILLIAM G. MCLINCHY.

**Notice of Settlement.**  
Notice is hereby given that the accounts of the subscriber, the executor of the last will and testament of MRS. F. HIGER, deceased, will be audited and settled by the Surrogate and reported for settlement to the Orphans' Court of the County of Essex, on Tuesday, the thirty-first day of July next.

Dated April 4, 1906.  
GILBERT G. COOPER.

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